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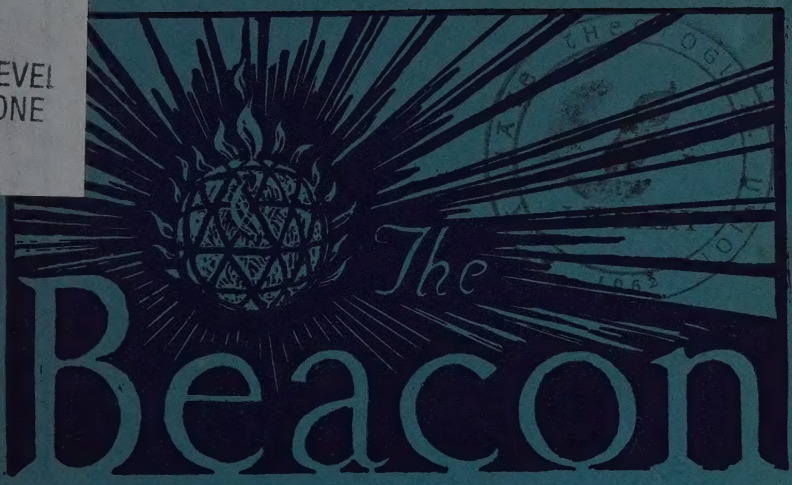

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"Blessed are they that Mourn For they shall be comforted."

Thou has given him his heart's desire, and hath not withholden, the request of his lips. He asked life of Thee, and Thou gavest it him, even length of days for ever and ever.

Psalms 21: 2.4.

Every good giving and every perfect boon is from above, coming down from the Father of Lights, with whom can be no variation, neither shadow that is cast by turning.

James 1: 17.

O Thou that hearest prayer, unto Thee shall all flesh come.

Psalms 65:2.
From The Runners Bible

And so Mr. Valiant-for-Truth passed over — and all the trumpets sounded for him on the other side.

Pilgrim's Progress

For those who have seen a beloved form disappear from sight and especially for the families of the men who are falling in Korea that "Liberty may not vanish from the earth." An old Roman, long before Christ, said: "How better can a man die than in fighting against fearful odds, for the hearthstone of his fathers and the altars of his gods." When Frohman went down with the Lusitania it is reported that he said: "Death is the greatest adventure in life."

A. P.

*The Ending Of Glamour**

By The Tibetan

We come now to a consideration of world glamour. It is difficult to write clearly about this matter because we are in the midst of its most concentrated expression — the worst the world has ever seen because glamour, incident to centuries of greed and selfishness, of aggression and materialism, has been focussed in a triplicity of nations. It is, therefore, easily to be seen and most effective in manifestation. Three nations express the three aspects of world glamour (illusion, glamour and maya) in an amazing manner, and their powerful assault upon the consciousness of humanity is dependent not only upon the response of Germany, Japan and Italy to this ancient miasma but also upon the fact that every nation — United Nations as well as Totalitarian Nations — are tainted with this universal condition. The freedom of the world is consequently largely dependent upon those people in every nation who (within themselves) have moved forward out of one or other of these "glamorous illusions and mayavic impressions" of the human soul into a state of awareness wherein they can see the conflict in its wider terms, i.e., as that existing for them between the Dweller on the Threshold and the *Angel of the Presence.*

These people are the aspirants, disciples and initiates of the world. They are aware of the dualism, the essential dualism, of the conflict and are not so pre-eminently conscious of the threefold nature and the differentiated condition of the situation which underlies the realized dualism. Their approach to the problem is therefore simpler and, because of this, world direction lies largely in their hands at this time.

It is right here that religion has, as a whole, gone astray. I refer to orthodox religion. It has been pre-occupied with the Dweller on the Threshold and the eyes of the theologian have been held upon the material, phenomenal aspect of life through fear and its immediacy, and the fact of the Angel has been a theory and a point of wishful thinking. The balance is being adjusted by the humanitarian attitudes which are so largely coming into control, irrespective of any theological trend. These attitudes take their stand upon the belief of the innate rightness of the human spirit, in the divinity of man, and upon the indestructible nature of the soul of mankind. This inevitably brings in the concept of the *Presence,* or of God Immanent and is the result of the needed revolt against the belief in God Transcendent. This spiritual revolution was entirely a balancing process and need cause no basic concern, for God Transcendent eternally

**Excerpt from the forthcoming volume on Glamour. See back cover.*

exists but can only be seen and known and correctly approached by God Immanent — immanent in individual man, in groups and nations, in organized forms and in religion, in humanity as a whole and in the planetary Life Itself. Humanity is today (and has been for ages) battling illusion, glamour and maya. Advanced thinkers, those upon the Probationary Path, upon the Path of Discipleship, and the Path of Initiation have reached a point where materialism and spirituality, the Dweller on the Threshold and the *Angel of the Presence,* and the basic dualism of manifestation can be seen clearly defined. Because of this clarity of demarcation, the issues underlying the present world events, the objectives of the present world-wide struggle, the modes and methods of re-establishing the spiritual contact so prevalent in Atlantean days and so long lost, and the recognition of the techniques which can bring in the new world era and its cultural order can be clearly noted and appraised.

All generalizations admit of error. It might, however, be said that *Germany* has focussed in herself world glamour — the most potent and expressive of the three aspects of glamour. *Japan* is manifesting the force of maya — the crudest form of material force. *Italy,* individualistic and mentally polarized, is the expression of world Illusion. The *United Nations,* with all their faults, limitations, weaknesses and nationalisms, are focussing the conflict between the Dweller and the Angel, and thus the three forms of glamour and the final form of the conflict between the spiritual ideal and its material opponent are appearing simultaneously. The United Nations are, however, gradually and most decisively throwing the weight of their effort and aspiration on to the side of the Angel, thus restoring the lost balance and slowly producing on a planetary scale those attributes and conditions which will eventually dispel illusion, dissipate glamour and devitalize the prevalent maya. This they are doing by the increased clear thinking of the general public of all the nations, bound together to conquer the three Axis Powers, by their growing ability to conceive ideas in terms of the whole, in terms of a desirable world order or federation, and their capacity to discriminate between the Forces of Light and the potency of evil or materialism.

The work being done by those who see the world stage as the arena for the conflict between the Dweller on the Threshold and the *Angel of the Presence* might be itemized as follows:

1. The producing of those world conditions in which the Forces of Light can overcome the Forces of Evil. This they do by the weight of their armed forces, plus their clear insight.

2. The educating of humanity in the distinction between:
   a. Spirituality and materialism, pointing to the differing goals of the combatant forces.
   b. Sharing and greed, outlining a future world wherein the

Four Freedoms will be dominant and all will have that which is needed for right living-processes.

c. Light and dark, demonstrating the difference between an illumined future of liberty and opportunity and the dark future of slavery.
d. Fellowship and separation, indicating a world order where racial hatreds, caste distinctions and religious differences will form no barrier to international understanding, and the Axis order of master races, determined religious attitudes, and enslaved peoples.
e. The whole and the part, pointing to the time which is approaching (under the evolutionary urge of spirit) wherein the part or the point of life assumes its responsibility for the whole, and the whole exists for the good of the part.

The dark aspect has been brought about by ages of glamour. The light is being emphasized and made clear by the world aspirants and disciples who by their attitudes, their actions, their writings and their utterances are bringing the light into dark places.

3. Preparing the way for the three spiritual energies which will sweep humanity into an era of comprehension, leading to a focussed mental clarification of men's minds throughout the world. These three imminent energies are:

   a. *The energy of the intuition* which will gradually dispel world illusion, and produce automatically a great augmentation of the ranks of the initiates.
   b. *The activity of light* which will dissipate, *by the energy of illumination,* the world glamour and bring many thousands on to the Path of Discipleship.
   c. *The energy of inspiration* which will bring about, through the medium of its sweeping potency, the devitalization or the removal, as by a wind, of the attractive power of maya or substance. This will release untold thousands on to the Path of Probation.

4. Releasing new life into the planet through the medium of every possible agency. The first step towards this release is the proving that the power of materialism is broken by the complete defeat of the Axis Powers and, secondly, by the ability of the United Nations to demonstrate (when this has been done) the potency of the spiritual values by their constructive undertakings to restore world order and to lay those foundations which will guarantee a better and more spiritual way of life. These constructive attitudes and undertakings must be assumed individually by every person, and by na-

tions as collective wholes. The first is being undertaken at this time. The second remains as yet to be done.

5. Bringing home to the nations of the world the truths taught by the Buddha, the Lord of Light, and the Christ, the Lord of Love. In this connection it might be pointed out that basically:

   a. The Axis nations need to grasp the teaching of the Buddha as He enunciated it in the Four Noble Truths; they need to realize that the cause of all sorrow and woe is desire — desire for that which is material.
   b. The United Nations need to learn to apply the Law of Love as enunciated in the life of Christ and to express the truth that "no man liveth unto himself" and no nation either, and that the goal of all human effort is *loving understanding,* prompted by a program of love for the whole.

If the lives and teachings of these two great Avatars can be comprehended and wrought out anew in the lives of men today, in the world of human affairs, in the realm of human thinking and in the arena of daily living, the present world order (which is today largely disorder) can be so modified and changed that a new world and a new race of men can gradually come into being. Renunciation and the use of the sacrificial will should be the keynote for the interim period after the war, prior to the inauguration of the New Age.

Students need to remember that all manifestations and every point of crisis are symbolized by the ancient symbol of a point within the circle, the focus of power within a sphere of influence or aura. So it is today with the entire problem of ending the world glamour and illusion which fundamentally lie behind the present acute situation and world catastrophe. The possibility of such a dispelling and dissipation is definitely centered in the two Avatars, the Buddha and the Christ.

Within the world of glamour — the world of the astral plane and of the emotions — appeared a point of light. The Lord of Light, the Buddha, undertook to focus in Himself the illumination which would eventually make possible the dissipation of glamour. Within the world of illusion — the world of the mental plane — appeared the Christ, the Lord of Love Himself, Who embodied in Himself the power of the *attractive* will of God. He undertook to dispel illusion by drawing to Himself (by the potency of love) the hearts of all men, and stated this determination in the words, "I, if I be lifted up, will draw all men unto Me." (John 12:32). From the point they then will have reached, the world of spiritual perception, of truth and

of divine ideas will stand revealed. The result will be the disappearing of illusion.

The combined work of these two great Sons of God, concentrated through the world disciples and through Their initiates must and will inevitably shatter illusion and dispel glamour — the one by the intuitive recognition of reality by minds attuned to it, and the other by the pouring in of the light of reason. The Buddha made the first planetary effort to dissipate world glamour; the Christ made the first planetary effort towards the dispelling of illusion. Their work must now be intelligently carried forward by a humanity wise enough to recognize its dharma. Men are being rapidly disillusioned and will consequently see more clearly. The world glamour is being steadily removed from the ways of men. These two developments have been brought about by the incoming new ideas, focussed through the world intuitives and released to the general public by the world thinkers. It has been also largely aided by the well-nigh unconscious, but none the less real, recognition of the true meaning of these Four Noble Truths by the masses. Dis-illusioned and de-glamoured (if I may use such a term), humanity awaits the coming revelation. This revelation will be brought about by the combined efforts of the Buddha and the Christ.

All that we can forsee or foretell anent that revelation is that some potent and far-reaching results will be achieved by the merging of light and love, and by the reaction of lighted substance to the attractive power of love. In this sentence I have given those who can understand a profound and useful hint as to the method and purpose of the undertaking which was staged for the June Full Moon, 1942. I have also given a clue to the true understanding of the work of these Avatars — a thing hitherto quite unrealized. It might be added that when an appreciation of the meaning of the words "transfiguration of a human being" is gained, the realization will come that when "the body is full of light" then "in that light shall we see *Light.*" This means that when the personality has reached a point of purification, of dedication and of illumination, then the attractive power of the soul (whose nature is love and understanding) can function, and fusion of these two will take place. This is what the Christ proved and demonstrated.

When the work of the Buddha (or the embodied buddhic principle) is consummated in the aspiring disciple and in his integrated personality, then the full expression of the work of the Christ (the embodied principle of love) can also be consummated and both these potencies — light and love — will find radiant expression in the transfigured disciple. What is true, therefore, of the individual is true also of humanity as a whole, and today humanity (having reached maturity) can "enter into realization" and consciously take part in

the work of enlightenment and of spiritual, loving activity. The practical effects of this process will be the dissipation of glamour and the release of the human spirit from the thralldom of matter; it will produce, also, the dispelling of illusion and the recognition of truth as it exists in the consciousness of those who are polarized in the "awareness of the Christ."

This is necessarily no rapid process but is an ordered and regulated procedure, sure in its eventual success but relatively slow also in its establishment and sequential process. This process was initiated upon the astral plane by the Buddha, and on the mental plane when Christ manifested on Earth. It indicated the approaching maturity of humanity. The process has been slowly gathering momentum as These two great Beings have gathered around Them Their disciples and initiates during the past two thousand years. It has reached a point of intensive usefulness as the channel of communication between Shamballa and the Hierarchy has been opened and enlarged, and as the contact between these two great Centers and Humanity has been more firmly established.

At the June Full Moon, 1942, the first test as to the directness of the communication between the Center where the Will of God holds sway, the Center where the Love of God rules, and the Center where there is intelligent expectancy was made. The medium of the test was the united effort of the Christ, of the Buddha, and of those who responded to Their blended influence. This test had to be carried out in the midst of the terrific onslaught of the powers of evil and was extended over the two weeks beginning on the day of the Full Moon (May 30, 1942) and ending on June 15, 1942. There was a great concentration of the spiritual Forces at that time, and the use of a special Invocation (one which humanity itself may not use), but the success or failure of the test was, in the last analysis, determined by mankind itself.

You may feel, though wrongly, that not enough people know about or understand the nature of the opportunity or what is transpiring. But the success of such a test is not dependent upon the esoteric knowledge of the few — the relatively few — to whom the facts and the information have been partially imparted. It is dependent also upon the tendency of the many who unconsciously aspire towards the spiritual realities, who seek for a new and better way of life for all, who desire the good of the whole and whose longing and desire is for a true experience of goodness, of right human relations and of spiritual enterprise among men. Their name is Legion and they are to be found in every nation.

When the Will of God, expressed in Shamballa and focussed in the Buddha, the Love of God, expressed in the Hierarchy and focus-

sed through the Christ, and the intelligent desire of humanity, focussed through the world disciples, the world aspirants and the men of goodwill are all brought into line — either consciously or unconsciously — then a great re-orientation can and will take place. This event is something that *can* happen.

The first result will be the illumination of the astral plane and the beginning of the process which will dissipate glamour; the second result will be the irradiation of the mental plane and the dispelling of all past illusions and the gradual revelation of the new truths of which all past ideals and so-called formulations of truth have only been the signposts. Ponder on that statement. The signpost indicates the way to go; it does not reveal the goal. It is indicative but not conclusive. So with all truth up to the present time.

The demand is, therefore, for knowers and for those whose minds and hearts are open; who are free from pre-conceived ideas, fanatically held, and from ancient idealisms which must be recognized as only partial indications of great unrealized truths — truths which can be realized in great measure and for the first time *if* the lessons of the present world situation and the catastrophe of the war are duly learned and the sacrificial will is called into play.

I have made this practical application and the immediate illustration of the teaching anent glamour, illusion and maya because the whole world problem has reached a crisis today and because its clarification will be the outstanding theme of all progress — educational, religious and economic — until 2025 A.D.

(To be Continued)

There be many shapes of mystery,
And many things God makes to be,
Past hope or fear.

And the end men looked for cometh not,
And a path is there where no man thought,
So hath it fallen here.

The Bacchae of Euripides
Gilbert Murray translation
George Allen and Sons, London

The Arcane School Its Esoteric Origins and Purposes.

By
Foster Bailey

This is an appropriate time for us to consider the relationship of the Arcane School to some of the immediate aspects of the plans of the Hierarchy. We realize that we have a very limited knowledge of these plans but we also realize that as a result of the 30 years' work of the Tibetan, in collaboration with Alice A. Bailey (increasingly coming to be referred to as A.A.B.) we have had available, particularly during the last eighteen years, information which has never yet reached the majority of the sincere and earnest aspirants and disciples in the world. Our knowledge carries responsibility. Our favored position brings us extraordinary opportunity. At present, the condition of the human family confronts us with a world-wide need more critical than most of us have been quite able to comprehend.

The Arcane School was started by Mrs. Bailey in 1922. Twenty-eight years have come and gone and we are today a well-organized *group of servers* carrying forward certain spiritual projects for which we have accepted responsibility. Our position therefore is ascertainable with some degree of accuracy and the recognition by us all, that we are facing a new cycle in the life of the group, justifies our attempting an appraisal of our esoteric origins and purposes.

We are an Aquarian esoteric group, which is to say that we are a group of disciples and aspirants to discipleship, who are attempting to aid humanity in conscious relationship to the highest that we know about Hierarchical work. We therefore seek to deal with causes rather than to occupy ourselves with attempting to neutralize unfortunate effects. We seek to understand the deeper spiritual meanings which lie behind world events and strive to so live as to increasingly exemplify essential spiritual qualities.

The circumstance of our factual relation to the Hierarchy, not only accounts for our very existence as a spiritual group in the world, but is the essential factor in all our future undertakings. Without this Hierarchical relationship consciously recognized and constantly maintained we will be in the coming days less worthy than the host of world welfare movements and activities that are arising spontaneously on all sides of us, which do not have this spiritual link consciously achieved.

**(Talk to the Students at the Annual Conference Banquet of the Arcane School, New York, May 1950)*

All through her life A.A.B. shunned any statement or action which might be interpreted as claim making, as to her own personal spiritual status. This we well know. The powerful and amazingly effective and fruitful work that she did, brought, however, an inevitable recognition that she was in fact a hardworking disciple of the Great Ones with achieved status sufficient to her task and that through her the direct impact of spiritual force as wielded by the Hierarchy became available to us.

Let us go back to a time prior to the existence of our group in outward manifestation on the physical plane, to the early days of Mrs. Bailey's childhood. As a young girl in her teens, then functioning in London in a setting of aristocratic culture and very considerable wealth, fulfilling the round of social activities and obligations, as was the lot of such young ladies, her Master came to her in Hyde Park, London. Her setting was of the most extreme conservative pattern, her understanding of religion and her allegiance to the Church of England was set, rigid and dogmatic. Her knowledge of the world outside her small circle of experience was startlingly negligible.

This visit of the Master was for the purpose of implanting in her physical brain consciousness the essentials of the pattern of her life as it was to unfold. She was strong enough to have knowledge of the program of service to which on the inner plane she was already pledged and consecrated and the essentials of which were the chosen program of her own soul.

All of this and many other things she has told me from time to time through the years of our close companionship, when the circumstances and the pressures and problems of the work might be best served by knowledge of some bit of her spiritual background and history.

She was at this time a senior disciple in the ashram of the Master K.H. (An ashram may be thought of as a center of living spiritual energy in the group life of the Hierarchy.) As the years have slipped by I have learned to profit by the teaching I have personally received from her, I have come to understand better what a senior position in an ashram necessarily involves. This position is the key to all the work that she did. There are many factors involved, some of which we can speak of now. Through the teachings of the Tibetan many have learned much about these things and others share with me the knowledge of certain essentials that constitute our esoteric background as a group.

We know that He whom we are accustomed to refer to as the Tibetan is in fact one of the Masters of the Wisdom known by certain of his associates as the Master Djuwal Khul. It was D.K.,

partly because he had specialized in occult philosophy and cosmic law, who was given the task of providing that bridging teaching necessary to the guidance of the hard-pressed disciples of the Great Ones in our present era; more especially also to provide the necessary expanding knowledge of spiritual realities which had to become available to humanity during that critical period of our present world history, when we are transitting out of the Piscean era into the Aquarian Age. D.K. worked with the great disciple whom we know as H.P.B. Her writings, and especially the Secret Doctrine, were a courageous pioneering effort which broke through in the earlier days and made all that we now can do far more possible than it otherwise could have been. The time had come for the next expanded teaching to be given out. D.K. stood next to K.H. whose disciple he had been for a very long time. It seems natural that he should have looked for and found the necessary collaborator among that group of disciples who were in the same ashram with him.

Not only had D.K. to find some consecrated and daring disciple, available on the physical plane, to do this work but he, of course, had other activities and responsibilities that we know little about. Also the time had come when in the planned expansion and the reorganization of the Hierarchy, additional ashrams should be formed and the personnel for them found and trained. This arduous undertaking in many ways is as difficult a task as one might well imagine and for this the Arcane School has helped to provide usable material. The Tibetan, therefore, has been occupied, in part, by the founding of his own ashram, which is now rapidly consolidating and expanding; in the giving out of the teachings which are now contained in some eighteen volumes, and in inaugurating certain spiritual activities in the world which conform to the plan of operations of the Hierarchy, as worked out by them in their effort to *hasten the reappearance of the Christ.* It is only in these later years that we have come to understand how this return of the Christ has, in fact, been the keynote and climaxing objective of all that has been done.

It is characteristic of truly spiritual and constructive forces that their active expression always results in several definite benefits. Such is the potency of spiritual force. The work which the Tibetan has done in the last thirty years already shows this tremendously significant and encouraging quality. The same thing holds true in the life of every disciple in proportion to the importance of his status and the amount of spiritual force therefore carried.

It is the privilege, and the inevitable program of every *senior* disciple, to initiate some activity in each incarnation which serves the Hierarchical Plan and which more especially aids in that part of the Plan for which his own ashram has accepted responsibility. It was for this reason that at the appropriate time, before her last physical

incarnation, A.A.B. proposed the project of establishing an esoteric school. When a disciple presents a proposed line of action it is approved if it actually does aid in the ashramic work and if the circumstances make it seem possible of reasonable fulfilment. But in any event the disciple is free to try and so long as it is constructive and useful and truly aids the Plan it has available for its purpose all of the ashramic energy that the individual disciple is able to carry. Should it fall away from its spiritual destiny these forces become unavailable. The attempt in this event withers away and dies in most cases before the disciple departs but inevitably not very long thereafter. Those movements in the world of spiritual nature that survive the rigours and confusions of the second generation are rare and that survival is a true hallmark of their genuine spiritual origin.

We today are confronted with the opportunity of so utilizing the spiritual forces available in the Arcane School, as a result of the past 30 years' work, that the fruitage already achieved, which is greater than we know, will be only the smaller part of the ultimate beneficial results. This rich prize has been given to us by A.A.B. and has been carried forward by those of us who have been so fortunate as to be able to join with her through the years in bringing it into living usefulness and keeping it true to the vision. Indeed her success in creating group consciousness and group action produced in the end a sense of joint responsibility and an established and recognized interdependence which has made the group achievement ours as well as hers. This achieved group consciousness is our greatest guarantee of successful operation in the days to come.

We shall perhaps understand our task better if we review some of the factors that have produced this result and its opportunity.

The Arcane School was projected by A.A.B. as an effort to help fulfil certain definite needs in the esoteric field. First, there was a real need for an increased number of working disciples in the world who would be available to carry forward the Hierarchical plans. An esoteric school could find the people and give the preliminary training which would help in this problem of ashramic personnel. Secondly, there was a need for an esoteric experiment along second ray teaching lines, which could attempt to carry a little of the increasing Aquarian quality. This required a new emphasis on *group responsibility* and *world service* as the essential of all true discipleship in the days to come. A.A.B. has succeeded to a marked degree in impregnating her School with the needed qualities and, therefore, in meeting this requirement. It is this factor that has given to our organized work in the world its pioneering aspect and has made us ever conscious that to a considerable degree the whole thing was in the nature of an experiment.

Another real need in the esoteric field was a type of discipleship

teaching and action which would help to offset the crystalizations of the esoteric schools that had been produced in the Piscean era, which is now closing. These errors and unfortunate aspects were in a certain sense inevitable and do not justify criticism of any other esoteric group or work. They nevertheless existed and were proving a stumbling block and were shutting off the reception of the newer forms of spiritual expression. A.A.B. saw this clearly and has always persistently worked with this in mind. Among other things this effort is exemplified by her insistence on the achieving of a relationship of *co-operation with the work of the Hierarchy* as compared to the position of the devotee who operates on the principle of obedience, in a more childlike way. She insisted that a life of *selfless service* was the most important factor and that physical plane disciplines particularly as to diet and the often fanatical allegiance given to the tidbits of Hatha and Laya Yoga that had found their way into the Western world, and are so prevalent among esotericists, were largely outmoded and were, therefore, generally limiting sidetracks.

She insisted on *mental freedom,* mental polarization and the acquiring of a trained mind well equipped to deal intelligently and in a common-sense manner with world conditions. This she knew must succeed the mystical, and all too often impractical idealism of the earlier stages of spiritual training which was basicly more emotional and often leads to separativeness and spiritual selfishness. This position is well known to us all and in the case of our own group life, originated in the wisdom of A.A.B. in her efforts to meet this third need.

The above suggests only some of the useful factors in the project as she originally conceived it. One other consideration, which has affected the whole operation, has been the rule that the life work of every senior disciple must not only be useful objectively to the Hierarchy and to the ashram, and be practical in its effect in the world, but must also have in it adequate opportunity for the gaining of that experience, which the individual disciple must have if he is to play his proper part in the planned teamwork of the incarnation next succeeding the present one. The founding and perfecting and carrying forward of the Arcane School was in fact a part of the training of A.A.B. for the job for which she has just now been liberated. This fact carries no implication of any lessening interest in, or support of, the work which she inaugurated in this life and which she is as deeply concerned with now as she ever has been.

There is no doubt that Mrs. Bailey is subjectively and telepathically in rapport, at the present time, with a great many of her friends and students. Those who are sensitive sometimes register impressions. She is not, however, occupying herself with running around to individuals, telling them what they ought to do or what she wants

them to do about anything. Both A.A.B. and The Tibetan have definitely stated that after she died He would not continue to function through any other channel as he did with her, and she is not attempting to control the Arcane School or direct its affairs, nor any of the service activities by means of any messages of any sort or kind.

Humanity is passing through the greatest spiritual crisis of its long history on this planet. The implications are too deep for our understanding. The choices that humanity has been making in recent years and still has to make in the short years just ahead, are of more profound significance than our imagination can picture. We have been taught and indeed of necessity it must be true that the Hierarchy of Masters is not all powerful, else there would be little left of human freedom, and we would all be destined to become spiritual robots. What they can do depends on how we respond to spiritual stimuli in the hour of crisis. It is abundantly clear that God's Plan for man is for humanity to achieve its own destiny in the light of its own soul, by the power of its own developing intellectual capacity, and by its deepening awareness and consecration to the fulfilling of its divine destiny.

It is in this light that we can understand how it is that from the position of greater knowledge and wisdom of the Hierarchy certain things are known to be inevitable for the human family and certain other things are subject to our responses to developing events. What we call the second world war was not in fact karmically necessary and military warfare on the physical plane might have been avoided had certain achievements been attained. The working out of the Plan by the Hierarchy during the past 12 years had to include action which became impossible when humanity chose to precipitate the second phase of the great world conflict on to the physical plane in actual military warfare.

This explains many things. It meant that the effective work of many members of the New Group of World Servers was greatly delayed. The possibility of effective work in the field of Goodwill was for a cycle almost completely destroyed. At least until the outer physical plane fighting was stopped, the reaching of the disciples, who were in contact with the Arcane School and of the students scattered throughout the world who might otherwise have joined our ranks, was stopped. The pushing forward of the program of solving the problem of the right relation of money to Hierarchical work ceased altogether. The building of the Network of Light and Goodwill by establishing the Triangle movement was almost completely frustrated. The possibility of carrying the Great Invocation to the entire world, as we are now doing, could not take place.

In the dark days of 1939, when it seemed that so much was

crumbling and that the heroic efforts of many disciples to do everything that they could do, that might help to avert war, were useless, it was hard to see how the work could be picked up again and reorganized and refinanced and again be effectively set into motion. At that time out of the kindness of his heart and for my encouragement the Tibetan gave me the assurance that when the holocaust was over I would discover that the foundations, which had been so well and truly laid for all our work, would be not only intact but entirely adequate for the building of the structure thereon which is necessary for the future work. This, at the time, I found hard to believe, for I was too deeply aware of the appalling consequences of the second war, but the statement then made has been proved abundantly true and we today are in a stronger position and are actually more efficiently working and serving than the ordinary finite mind could at that time have possibly reasonably expected.

Today our group is filled with light and love and power. Today this group, the Arcane School, of which we are a part, is functioning as a great station of light in the body of the New Group of World Servers. We are a magnetic focal point in that body bringing potency to it and aiding in making its work successful. This is our achieved position and for us the most significant fact of the present hour. *We do not stand alone.* Our efforts are justified by our relationship to all working disciples everywhere who, consciously and unconsciously, are a part of that world wide group of servers brought into existence by the Hierarchy itself as a part of the great adventure of the new Aquarian techniques. The New Group of World Servers is in fact a synthesizing project of combined field operations in the plans of the Hierarchy, involving a new type of world discipleship in group action. Our true place in the scheme of things can only be understood in terms of our participating in this larger group life.

"Remember that no man is a disciple, in the Master's sense of the word *who is not a pioneer.* A registered response to spiritual truth, a realized pleasure in forward-looking ideals, and a pleased acquiesence in the truths of the New Age do not constitute discipleship. If it were so, the ranks of disciples would be rapidly filled and this is sadly not the case."

The Tibetan, Treatise on White Magic, p. 583

Discipleship is a synthesis of hard work, intellectual unfoldment, steady aspiration and spiritual orientation, plus the unusual qualities of *positive* harmlessness and the opened eye which sees at will into the world of reality." *Ibid, p. 582.*

*The New Invocation: Its Use and Significance**

(Concluded from the June Beacon)

By The Tibetan

Man invokes divine approach in various ways: by means of the inchoate, voiceless appeal or invocative cry of the masses and also by the planned, defined invocation of the spiritually-minded, oriented aspirants, the intelligently convinced worker, disciple and initiate — by all, in fact, who form the New Group of World Servers.

The science of invocation and evocation will take the place of what we now call "prayer" and "worship." Be not disturbed by the use of the word "science." It is not the cold and heartless intellectual thing so oft depicted. It is in reality the intelligent organization of spiritual energy and of the forces of love, and these, when effective, will evoke the response of spiritual Beings Who can again work openly among men and thus establish a close relation and a constant communication between humanity and the spiritual Hierarchy.

In order to clarify, it might be said that invocation is of three kinds. There is as stated above, the massed demand, unconsciously voiced, and the crying appeal, wrung from the hearts of men in all times of crisis such as the present. This invocative cry rises ceaselessly from all men living in the midst of disaster; it is addressed to that power outside themselves which they feel can and should come to their help in their moment of extremity. This great and wordless invocation is rising everywhere today. Then there is the invocational spirit, evidenced by sincere men as they participate in the rites of their religion and take advantage of the opportunity of united worship and prayer to lay their demands for help before God. This group, added to the mass of men, creates a huge body of invocative applicants, and at this time their massed intent is in great evidence and their invocation is rising to the Most High. Then, lastly, there are the trained disciples and aspirants of the world who use certain forms of words, certain carefully defined invocations and who — as they do this — focus the invocative cry and the invocative appeal of the other two groups, giving it right direction and power. All these three groups are, consciously or unconsciously, swinging into activity at this time and their united effort guarantees a resultant evocation.

This new invocative work will be the keynote of the coming world religion and will fall into two parts. There will be the invocative work of the masses of the people everywhere, trained by the spiritually minded people of the world (working in the churches

**A compilation of statements made by the Tibetan during the years 1945-49.*

whenever possible under an enlightened clergy) to accept the fact of the approaching spiritual energies, focussed through Christ and His spiritual Hierarchy, and trained also to voice their demand for light, liberation and understanding. There will also be the skilled work of invocation as prastised by those who have trained their minds through right meditation, who know the potency of formulas, mantrams and invocation as practised by those who have trained their minds through certain great formulas of words which will later be given to the race, just as the Lord's Prayer was given by the Christ, and as the New Invocation has been given out for use at this time by the Hierarchy. (*Reappearance of the Christ, p. 151*).

The Significance and Use of the Invocation

The New Invocation is the greatest invocative appeal to all the three divine aspects — Will, Love and Intelligence — ever permitted to be voiced by men. It is unbelievably potent. Its underlying notes are *fusion* and *relationship*. It is prophetic and vital and will, during the course of years, lead to the needed changes and the hoped-for alteration in human affairs. If all of you will play your part (as hoped and desired), this last Invocation will take its place as the greatest of the world prayers; its fusing aspect and potency are demonstrated by the fact that *both* the Hierarchy and Humanity are using it — an event of synchronized effort which has never happened before in human history. (*Unpublished Writings*)

Each of you can aid more than you can guess through the regulation of thought and ideas, through the cultivation of a loving spirit and the general use of the Great Invocation whereby these forces and energies — so sorely needed — can be invoked. *(Destiny of the Nations, p. 26)*

Concentrate upon the new Invocation from the point of view that it embodies the Divine Intent and summarizes the conclusions of the thinking of the Planetary Logos. Concentrate your meditative thinking and your reflective power upon them. *Look for the underlying abstract idea in this invocation.* It is there. Use its phrases as "stepping-stones" to certain levels of abstract thought not hitherto attained . . . *(Unpublished Writings — 1946)*

This Invocation which I have lately given you is the group prayer of all humanity in the Aquarian Age; therefore it is essential that every disciple (aspiring to the service of humanity) should make its distribution as well as its daily use a major duty and obligation. This I earlier impressed upon you and would ask you now if *you* are doing so?

I wonder, if you have grasped the momentous significance of

this presentation of a cosmic, planetary and individual alignment exercise, prayer or invocation? It provides, as a result of its correct use, a spiritual inflow — right to the very heart of humanity and from the highest sources. For the reception of this last part or final stanza of the great Hierarchical "Invocation for Power and Light" all previous teaching you have received and all your earlier meditation work was simply an elementary prelude. In receiving this Invocation, in its use and distribution, you have been participating in a cosmic event of tremendous importance. The intention — connected with this Invocation — is as follows:

1. To focus the inchoate mass demand of humanity on to the highest possible level.

2. To initiate a great invocative cycle wherein invocation will unify, blend and bring together the two methods (hitherto in use) of prayer and meditation.

3. To give the world a new prayer.

This meditation or invocation is essentially a prayer. It can, however, be used with profound effectiveness, primarily by those who know something of meditation; they have a special and peculiar advantage over the average man who is accustomed to pray, because the technique of meditation brings in the factor of mental concentration and an intense forcussing. The trained disciple can, therefore, use this invocation on several levels simultaneously.

This Invocation is *not,* however, a meditation exercise; it is essentially a prayer, synthesizing the highest desire, aspiration and spiritual demand of the very soul of humanity itself. It must be used in that way. When the trained disciple or the aspirant in training uses it, he will assume the attitude of meditation — that is an attitude of concentration, spiritual direction and receptivity. *Then he will pray.* The attitude of the occult student who has thrown over in disgust all old religious practices and believes that he has no further need or use for prayer, or that he has passed to a higher phase, that of meditation, is not a correct one. In connection with the Invocation, he assumes the attitude of meditation (an inner mental attitude and firm assumption), but employs the method of prayer which — when divorced from all relation to the separated self — is a potent means of establishing and maintaining right spiritual and human relations. When in the attitude of meditation and using the implement of prayer (by means of the Invocation), he attains a relationship with the mass of humanity not otherwise possible; he can implement their recognized though unvoiced need and he also allies himself with the Hierarchy who work from the cosmic astral plane, but who — through the use of the planetary antahkarana

— work also on buddhic-mental levels and are evoked by the desire of the mass of men.

(Unpublished Writings —1947)

The Invocation as Preparation for the Reappearance of The Christ

The most important part of the work of preparing men for the reappearance of The Christ is teaching men — on a large scale — to use the Invocation so that it becomes a world prayer and focusses the invocative demand of humanity. *(Wesak — 1948)*

I beg you to shoulder the responsibility of distributing the Invocation on as large a scale as possible and in every country. It is of great potency, and when used by men of all faiths, can aid in the process of averting war. *(Wesak — 1946)*

The first of the methods which will lead to the eventual physical re-appearance of The Christ has already been set in motion; disciples and initiates in all lands are starting the work preparatory to the outpouring of the Christ spiritual force, leading to the awakening of the Christ consciousness (as it is usually called) in the hearts of men. This outpouring will come as the result of three activities:

1. The work and teaching of the trained disciples.
2. The evocation of a united Hierarchical response through the use of the Great Invocation. You will note how this invocation can be interpreted in terms of the three modes of the return of the Christ:

   (a) "Let Light stream forth into the MINDS of men"
   The influencing of the minds of disciples.
   The enlightening of intelligent humanity.
   The mental plane.

   (b) "Let Love stream forth into the HEARTS of men"
   The influencing of the masses everywhere.
   The outpouring of the Christ spirit.
   The astral plane.

   (c) "The Purpose which the Masters know and serve"
   The anchoring of Hierarchical energy on earth.
   The physical appearance of Christ.
   The physical plane.

("Principle of Conflict" — The Beacon *Sept. 1947)*

The Great Invocation now being used by so many of you has greatly facilitated the receptivity of men to spiritual impression.

(Unpublished Writings)

Some time ago I gave out to the world — under instruction from the Christ — the Invocation that is destined to become of major usefulness in bringing about certain great events.

These are:

1. An outpouring of love and light upon mankind from Shamballa.

2. An invocatory appeal to the Christ, the Head of the Hierarchy, to reappear.

3. The establishing on earth of the divine Plan, to be accomplished willingly by humanity itself.

Incidentally, these three events are relatively near and will be brought about by a conscious working out of the immediate phase of the plan, which it is the divine intention to bring about, to a certain extent, before the reappearance of the Christ. The establishing of right human relations is the immediate task and is that phase of the Plan of Light and Love to which humanity can most easily respond and for which they are already evidencing a sense of responsibility.

Little attention has been paid to the factor of invocation as expressed by the people of the world; yet down the ages, the invocative cry of humanity has risen to the Hierarchy and brought response. Some day, a scientific study will be made of the great world prayers, spiritual statements and invocative appeals and their relation to world events; this relationship will become illuminatingly apparent and the result will be a closer linking of earth and the spiritual centres of love and life. This has not yet been done. Let me illustrate: the spiritual statement by Shri Krishna, to be found in the Lord's Song, the Bhagavad Gita, was an announcement, preparatory to the coming of the Christ. In that song He says:

> "Whenever there is a withering of the Law and an uprising of lawlessness on all sides, *then* I manifest Myself. For the salvation of the righteous and the destruction of such as do evil, for the firm establishing of the Law, I come to birth in age after age."
>
> In the lawless and wicked period of the Roman Empire, the Christ came.

Another instance of a notable and most ancient invocation is to be found in the Gayatri where the people invoke the Sun in the words: "Unveil to us the face of the true spiritual Sun, hidden by a disk of golden light, that we may know the truth and do our whole duty, as we journey to Thy sacred feet."

To this we should also add the Four Noble Truths, as enunciated

by the Buddha and which are so well known to all of us — summarizing as they do the causes and the sources of all the troubles which concern humanity. There are many translations of these truths to which I have referred; they all convey the same longing and appeal and they are all essentially correct as to meaning. During the Jewish Dispensation, there was given a statement as to human conduct in the words of the Ten Commandments; upon these, human law has been based and upon them the laws governing the relationships of people in the West have been founded. It has eventuated in a somewhat narrow conception of Deity; these commandments are didactic and present the negative angle. Then Christ came and gave to us the fundamental law of the universe, the law of love; He also gave us the Lord's Prayer with its emphasis upon the Fatherhood of God, the coming of the Kingdom and right human relations.

Now the Great Invocation, as used by the Hierarchy itself, has been given out to the world. So reactionary is human thinking that the claim made by me that it is one of the greatest of the world's prayers and is on a par with the other voiced expressions of spiritual desire and intention will evoke criticism. That is of no importance. Only a few — a very few — in the early days of Christianity employed the Lord's Prayer, because it needed recording, expression in understandable terms, and adequate translation before its widespread use became possible. That effort took centuries to accomplish. Today, we have all the facilities for rapid distribution and these have all been employed on behalf of the Great Invocation.

The uniqueness connected with the Invocation consists in the fact that it is, in reality, a great method of integration. It links the Father, the Christ and humanity in one great relationship. Christ emphasized ever the Fatherhood of God and substituted it in place of the cruel, jealous tribal Jehovah of the nation to which He had gone for a physical vehicle. In the 17th chapter of St. John's Gospel (which is another of the major spiritual statements of the world), Christ emphasized the relation of the Christ consciousness to the consciousness of Deity itself. He linked the concept of the Monad to the fully developed soul-infused personality; and the underlying unity existing between all beings in all forms and the Father. The possibility which He there expressed still remains distant, except in connection with the spiritual Hierarchy; it is good, however, to remember that They have achieved a goal towards which all true disciples and initiates are working. The great Invocation relates the will of the Father (or of Shamballa), the love of the Hierarchy and the service of Humanity into one great *Triangle of Energies;* this triangle will have two major results: the "sealing of the door where evil dwells" and the working out through the power of God, let loose on earth through the invocation of the Plan of Light and Love.

This is no idle dream. From the angle of the human conscious-

ness, the vehicle of light is, first of all, the great educational systems of the world, with their capacity for improvement and for the extension of science along the lines of the betterment of mankind and not for its destruction, as is so oft the case today; to this must be coupled the steady changing or conversion of scientific attainment, by the enlightenment which wisdom brings; this has in the past safeguarded human aspiration and human progress into light. In the light which enlightenment brings, we shall, eventually, see light and the day will come when thousands of the sons of men and countless groups will be able to say with Hermes and with Christ: "I am, or we are, the light of the world."

We are told by the Christ that men "love darkness rather than light because their deeds are evil." Nevertheless, one of the great emerging beauties of the present time is that light is being thrown into every dark place, and there is nothing hidden which shall not be revealed.

When we invoke the Mind of God and say: "Let light stream forth into the minds of men, let light descend on earth," we are voicing one of the great needs of humanity and — if invocation and prayer mean anything at all — the answer is certain and sure. When we find present in all people at all times, in every age and in every situation, the urge to voice an appeal to the unseen spiritual Centre, there is a fixed surety that such a centre exists. Invocation is as old as the hills or as old as humanity itself; therefore, no other argument for its usefulness or its potency is required.

The usual invocative appeal has hitherto been selfish in nature and temporary in its formulation. Men have prayed for themselves; they have invoked divine help for those they love; they have given a material interpretation to their basic needs. The invocation, lately given to us by the Hierarchy, is a WORLD prayer; it has not personal appeal or temporal invocative urge; it expresses humanity's need and pierces through all the difficulties, doubts and questionings — straight to the Mind and the Heart of the One in whom we live and move and have our being — the One Who will stay with us "until the last weary pilgrim has found his way home."

But the Invocation is not vague or nebulous. It voices the basic needs of mankind today — the need for light and love, for understanding of the divine will and for the end of evil. It says triumphantly: "Let light descend on earth; may Christ return to earth; let purpose guide the little wills of men; let the Plan . . . seal the door where evil dwells." It then sums it all up in the clarion words: "Let light and love and power restore the Plan *on earth.*" Always the emphasis is laid upon the place of appearance and of manifestation: the EARTH.

Already this Invocation is doing much to change world affairs

— far more than may appear to your eyes. Much remains to be done. The year 1952 is a year of spiritual crisis and a year when it may prove possible to close the door tighter where evil dwells. I would ask you to make the spread and distribution of the Invocation your major objective.

The Invocation has been sent out by the combined Ashrams of the Masters and by the entire Hierarchy; it is used by its Members with constancy, exactitude and power. It will serve to integrate the two great centres: the Hierarchy and Humanity, and to relate them both in a new and dynamic manner to the "Centre where the will of God is known." *(Five Spiritual Events — 1949)*

The use of this Invocation or Prayer and the rising expectancy of the coming of the Christ hold out the greatest hope for mankind today. If this is not so, then prayer is no use and only an hallucination, and the Scriptures of the world, with their proved forecasting, are useless and deceiving. The testimony of the ages proves that *none of this is so.* Prayer always is answered and always has been; great Sons of God have ever come on humanity's demand and always will, and He for Whom all men wait today *is* on His way.

(Reappearance of the Christ p. 34-5)

(Concluded)

(Copies of this complete manual are available on request.)

Divine Indifference

By
Marjorie Campbell Cooke

The term "divine indifference" would at first seem to be a contradiction in words. In our selfish, finite minds we think of indifference as being something cold, withdrawn, almost churlish in its denial of quick sympathy. Viewed from the footstool level of the personality, even the addition of its qualifying and lofty adjective lets fall a faint suggestion of chilled withdrawal into regions beyond our experience.

But, if we think of the root meaning of the word "indifference," we realize that beneath the common usage its real sense implies a perfect poise or retention of an inner point of balance; the refusal to dissipate or to carry across or away (Lat. *differo*) consciousness from any one particular field to another. Instead, there is implied a peace, an unconcern, a strength, which remains still at the mid-point of equilibrium.

What, then, are the qualities or characteristics to which we have to become indifferent, from the personality standpoint, before we can look upwards to and beyond the Soul level with any sureness of vision?

First, we have humbly to realize that the "footstool" is not very far from the ground; it is only the slightly raised platform of the mind, as compared with the consciousness when it is centered in the emotional or physical bodies. One step off this foothold if it has not yet been made stable (a foothold so important that until we have attained it we cannot hope to achieve even a measure of real indifference) and we shall again be swayed by the emotions and liable to become engulfed by the fluctuating state of our personality life — by its petty prides and jading jealousies, by its sometimes distress, by its frequent spells of inertia, its restlessness and the paralysis which follows upon a realization of our failings and our failures. We may be thrown off our balance and down from the peak of success only to be impaled on the yet more craggy peak of a crisis, or sink into that equally trying "sub" period of reaction when our only hope seems to be somehow to claw our way back on to a midway point of equilibrium and relative peace of mind.

Secondly, the man who would attain even personality indifference must first completely shed and leave behind his threadbare coat of self-pity. He will accept the fact that courage is the power to go forward into the Light *or* the Dark, even when still in sight of the darkness of the past. He has to learn, equally, to forego the luxury of wistful backward glances to a more rosy past, and to be willing to concentrate on the present — on the

present day, on the present hour, on the very minute — even though it may appear that he is again entering upon a period of distress.

Ever since he first experienced the faint experimenting touch of the soul he will have begun to loosen his tight hold on much of the form and material side of life, on its ephemeral pleasures and satisfactions, but something still more has now been necessary. He has had to learn, with sacrificial intensity — sacrificial in the sense of utter dedication, not of abnegation — to be utterly impervious to personal dislocation, whatever may happen in his personal life, whether it be pleasing or displeasing. He must maintain this indifference equally in times of great personality activity (which means, from the angle of the personality, times of great strain and tension) and, likewise, in times of personality *in*activity (which will mean a fight against inertia of mind and body). "A Treatise on White Magic" comfortingly points out (page 245) that "states of feeling are quite immaterial and are no indication of the state of the soul." There is, however, a large gap between these "states of feeling" and the seductive spaciousness of Soul consciousness, and until a measure of the Divine quality can be added to his personality indifference it is on the foothold of the mind, the mid-point of balance where form and soul make contact, that the Disciple must take his stand each time he is tempted to look backward or downward.

When this measure of stability has been achieved, then the time will come when the Path will be irradiated by his own risen Star, by the Light that shines in the lifted head, and the Disciple will recognize how he is to take the next steps forward so that he may justly add to his own hardly-won mental - emotional control that redemptive and purifying fire that is divine in its origin and quality, and which alone can lift him on to its own plane.

To attain a state of dehydrated indifference for the sake of an arid equability of the personal life would be a futile, lifeless goal. But, Nature never allows a void, and the disciple soon finds that he is a cup that has swiftly become filled. Inner stimuli have recognition and have pulled more than even with the stimuli of the outer world. By utilizing the Will, the Third Eye, he perceives at least a measure of the Plan, becomes more conscious of the gathering power of the group and begins to realize more urgently his own particular destined function within that group.

Service, within the group and for the Plan has, indeed, become so much the line of least resistance that there will be no clear line of demarcation between his so-called work and leisure hours, and his "indifference" will now be recognized as indifference to everything that does not have a bearing upon some aspect

of this service work. So it comes about that, when the overshadowing soul has an unobstructed channel for the down-pouring of its qualities, then we can claim to be sharers of that *divine* indifference which will have nothing of the lethargic chill of human indifference but which, in its purifying and cool light and in its complete dedication to and orientation towards the things of the Spirit, (and therefore its inability to identify itself (*differo*) with the life of the senses) will herald the descent of the golden light and life of the archetypal world, and make possible its revelation through a form proffered for service.

Only when the personality has thus been "redeemed" by the Soul is it a fit channel for the passage of any *divine* quality, and only when the suppliant bowl of the beggar has been inverted in the name of service can this quality be safely stepped down for human usage and transmission.

Why The Mass Awakening Now?

By James M. Wharton

To the occult student and many others, this question intrudes itself again and again: why has humanity had to wait until the present era to understand the grand metaphysical teachings of the ages?

The Tibetan tells us that no previous era has ever witnessed such a mass awakening. That truth is evident to those who know how to assess present events. Metaphysics is discussed on the street, in hotel lobbies, halls, restaurants and on conveyances, in the home. I heard, on Good Friday, the minister of a well-known Christian sect aver that perhaps many in his church at that moment had also lived during Jesus' time!

A handful of years ago such would have subjected their speakers to embarrassment, if not scorn. Eyebrows would have lifted; heads would have shaken. Today it is taken in stride, as though a vast planetary veil had suddenly been lifted, revealing a new, strange face of Life.

Why is the long-hidden knowledge being transformed into the manifest now?

One reason lies in evocation of a little known law of the race. The principle was first set forth in scientific terminology by Dr. Ernst Haeckel, German biologist, better known for his statement of the law of biogenesis.

The law to which I refer is known as the law of mechanical interpretation. It may be stated briefly thus: man on the whole is unable to understand that which is not first reduced to a mechanical principle.

This means that we cannot understand anything not familiar to us. A vortex can be visualized as a kind of whirlpool; the sun as a giant electric lamp. But purblind humanity has never broadly believed in many meta-scientific tenets because he could not resolve them into mechanical, i.e. demonstrable fact. He had no way of knowing until recently that "as ye sow so shall ye reap" is the moralistic counterpart of Newton's third law of motion, to each and every action there is an equal opposite reaction.

Thanks to modern science's coding of law we can now interpret the magnificent metaphysical tenets of the ages in mechanical terms. Average intelligent humanity can now grasp much that heretofore has remained in the realm of the esoteric.

Man now awakens to a new birth. Eternity is no longer a sugary myth; the first law of thermodynamics reveals it as a cosmic verity. Entropy emerges as a re-statement of pralaya. The Christ-taught principle of love—that which tends to unite— is seen as active in all major domains of science. In astro-physics it is gravity. In chemistry, affinity. In physics, adhesion and cohesion. In force, centripetal. In electronics magnetism. And so on through the list of occult law.

Faith can now be superceded by absolute knowledge. The multitude of humans who refuse to believe anything of a religious nature, now have an impersonal code of reference, the laws of science. Metaphysics is no man's word. It is law. For millions who have been groping, the long lost has been found.

Today, because of Haeckel's law, the world is entering a cycle highlighted by the greatest mass validation of the ancient truths ever experienced by mankind. The Plan is gaining converts at a pace which would delight any evangelist, for The Plan Itself hangs suspended from metaphysical law.

There is little doubt that humanity is embarking upon a revival of true religion on a plane never before attained. It marks the beginning of group consciousness and participation. It calls within its fold a quality of humanity who could not before be reached. We see the movement in high places. Leadership is passing quietly but surely to those of spiritual enlightenment.

In former eras only those were acquainted with The Path who had access to Buddhi, intuition. They were few in number. They were the teachers who "brought through" the great truths. But only

They "knew." Ordinary mortals had no sure way of certifying the preachments of the Wise Ones.

Today we have that means. Science has opened the doors for untold millions to understand that metaphysics is Divine Law, the Laws of Nature. That disobeying those Laws is the only real sin. That living within The Law is true spiritual progress in its widest sense. We can rejoice with The Tibetan that man, while he has much sacrifice and labor ahead of him, is nonetheless entering the phase of the most thrilling spiritual adventure of his entire evolution to date.

Above The Polarities

By
Ben Finger, Jr.

I know a disheartened lawyer who has never tried the subjective key to creative realization. But he announces airily that it couldn't fit the door . . . if there *is* any door.

"You weren't worth consulting in your field of law," I told him bluntly the other day, "until you had done a lot of work preparing yourself. You had to learn hard and fast principles to get by in your professional career. But you laugh at the arcane discipline that can lift your whole personality to a higher notch."

The application of ageless philosophical principles can glorify all our human contacts. As Alice A. Bailey has written in her *Treatise on Cosmic Fire:* "Only when the form is transcended, and Spirit seeks out Spirit, will the phenomena of repulsion cease."

Man's present makeshift state is a crime against the sacred essence. He trusts only the nadir of his perception. His throbbing, unrelated bustle leaves never a minute's peace. Content with the paste jewels of the passing show, he turns his back on the highest good.

Of course this is an old complaint, older than Empedocles. For a long time, sheer ignorance has cheated our species of its dreams and of its powers. The soul is trapped in matter, and betrayed by the material forms of its own creation. Man, who is the Knower and the Life, falls into benumbing doubts. He forgets the calm of his spiritual estate to tear himself apart with inner conflict. He closes his mind to the intelligence of the spiritual world, which reaches down to help us only in proportion as we reach up from below.

A sad-faced species submits to the press of the immediate, and gets lost in the shuffle of events.

All about us, multitudes are enslaved and devoured by the "two-play" — the conflict of opposites. Their hopes are dupes and their fears are troublesome liars. They run from blind enthusiasm to blind disgust. Their lust is neighbor to angry jealousy. Their self-pity is the soil of pitiless sentiments toward others.

Benedict Spinoza has written wisely "on human servitude," or the tyranny of blind emotions. "Before all things," he counsels us, "a means must be devised for improving and clarifying the intellect." We merely contribute another blind act to the chaos of the world when we try to scramble away the dichotomies of life. We must let wisdom uncover their *true* nature, balance the contrasting counterparts, and create for us the perfect synthesis.

The major and the minor chord must sound forth in the symphony of human experience. On life's palette are cold hues and warm — necessary supplements.

In Henrik Ibsen's *Enemy of the People,* a medical officer explains a terrible outbreak of typhoid and gastric fever — polluted water-pipes. Just a little area of impurity within a pipe can poison the whole external flow. A wrong idea, leading to an unbalanced system of evaluation, often poisons an entire life.

Only a few wings are poised for the arcane adventure — ready to soar above the smog of the polarities to that divine atmosphere where human capacities can function as they should.

"Destiny never forsakes the good man," asserted Johann Herder, *"long as he does not forsake himself."*

Encouragement

"No man, for instance, can make definite and specialized progress without his brother benefiting — this benefiting taking the form of:

The increase of the total consciousness of the group. (Fourth Kingdom)

The stimulation of units in the group

The group magnetism producing increased healing or blending effects upon allied groups (vegetable, animal kingdoms, etc.)

In this thought lies, for the servant of the Master, incentive to effort; no man who strives for mastery, who struggles to attain, and who aims at expansion of consciousness but is having some effect — in ever widening spirals — upon all whom he contacts, devas, men, and animals. That he knows it not, and that he may be totally unaware of the subtle stimulating emanation which proceeds from him may be true, but nevertheless the law works."

A Treatise on Cosmic Fire p. 463.

How many times have we as students felt that we were not serving enough, when all the time we have been studying, (enlarging the content of the mental body of our group), meditating, and contemplating subjective causes. These, in themselves, we are too often prone to think of as not being active service.—N. B.

The Initiate In the World of Darkness

By Blodwen Davies

It was only a few years ago that Dr. Brock Chisholm, now Director of the World Health Organization, startled North America by saying that unless we stopped bringing children up to think that Santa Claus came to reward little boys and girls for being good — and withheld toys from bad little boys and girls — we could not expect them to grow up into mature men and women. That, also, if we did not produce mature men and women we would always have wars, or at least a Third World War which might reduce the race to such impotency that men could no longer fight.

The fury and dismay with which church people re-acted to his theory was a tragic reflection on the state of Christian thought today. One would have thought that the whole structure of the Christian world was being undermined by an attack on Santa Claus. It was an example of the confused thinking and the sense of insecurity which accompanies the unquestioning acquiesence of the average church member to an undigested theology. Few people ever think about the myth of Santa Claus and fewer still realize that they confuse their concept of God with the idea of Santa Claus.

Few ever think about such concepts as Heaven or Hell. Yet the teachings of these two states of consciousness are fundamental

in the orthodox Christianity of our day; they are accepted without question by most church members because the first question raised would open up recesses of doubt that the average person prefers not to explore. They continue to exist as factors in the Western mind merely because no one knows what to do about them — like a pair of vases that have stood on the mantle piece for so long that nobody ever notices them and nobody would like to throw them out.

Yet back of the idea of Hell there lies some truths and a whole literature of tradition. Why has the idea of Hell and eternal torment been developed and how have we come to use it as a weapon to intimidate children and plant neuroses in unstable minds? Here and there throughout the Secret Doctrine HPB deals with the idea of Hell as a Place of Darkness. Far back in the history of human thought there emerged the concept of man's suffering in the power of evil. It remained for modern man to conceive of God as one who would condemn an infant to eternal damnation because it had not been baptized into the membership of a particular Christian sect. The tradition of man's suffering in Darkness, and in combating evil, probably came out of the Mysteries and when it came into the minds of literal and frightened men, it was transformed into a place of perpetual torment into which human beings could be pitched by a loveless deity.

Yet it may be that Hell exists only for the initiate between the third and the fourth initiations; that there is no Hell for the man who is unconscious of his spiritual origin, who has no sense of duality, and certainly not for a struggling aspirant who sometimes fails to live up to his own vision. It is the soul which "descends in Hell" when the personality become so highly developed and integration has proceeded to the point where the head center is made ready for the Self, which takes possession of it in order to infuse the personality life with soul consciousness. We can easily imagine that the Soul, in its exquisitely beautiful and responsive casual body, suffers intensely in its contacts with the vehicles of personality, the mental and emotional bodies with their old habits of thought and feeling, the etheric body with its resistance to the spiritual will. The distress, the pain, the discomfort, the frustration, of the soul in its voluntary imprisonment, is a state of consciousness that may well be called Hell. The vehicles of the personality are reacting violently to impressions from the three worlds, struggling in their final attempts to resist the higher forms of consciousness with their responsibilities. The theological horrors of a physical hell are literalizations of these subjective sufferings.

In the initiation which is dramatized in the Christian Mystery

as the Transfiguration, the personality for the first time is completely fused with the soul and the spiritual man, as a perfected human being, realizes that he has completed his experience in the fourth kingdom, the human, and is no longer a struggling aspirant but has realized the fulfilment of his purely human evolutionary cycle. Now he must return to his old life, trying to live as a soul in a familiar and enveloping world, just as the Initiate Jesus returned to his followers to pass on to them some of the esoteric teachings in which the new truths were rooted. From the third initiation until the fourth, the crucifixion, Jesus, as the representative man, was conscious of the basic dualism in man, that of the highly evolved, soul-infused personality and the Monad, the Father. He realized the need of providing the Monad, the Father, with the means of unimpeded activity in the world of men by means of a vehicle, purified by fire of everything but the very essence of wisdom, intelligent activity and sacrificial purpose.

What the individual achieves in this experience of Hell is the establishment of effective Self-consciousness in daily life, moral courage and true freedom. Thomas Davidson once described this by saying that no act is moral which is not conscious and voluntary. The initiate must become positively creative, intelligently co-operative with the Fifth Kingdom, and able to act as an agent of the world plan deliberately and consciously.

Even the higher grades of humanity in Atlantean times were negative. The great works of art and architecture, and we may assume of industry and engineering, were achieved by masses of highly developed people whose greatest evolutionary achievement was the ability to respond to the will of adepts. Negative men and women could not carry out the intentions of the next cycle of human evolution, for under the laws of expanding consciousness, the Hierarchy now must have free, reflective, creative volunteers.

Hence the next step which came when men were capable of the third initiation and preparation for the fourth. Men must take their illumined consciousness back into the World of Darkness, coupled with a new sense of responsibility and a new vision of what might be. Here they must face the need to use their intelligence, their creativity, their intellectual powers, their capacity for ingenuity, in ways that are selfless, harmless and spiritually potent. Nothing in all the old theologies could surpass the subjective sufferings of the disciple trying to live in the world as a spiritual being.

Many of the tragedies of genius and idealism are played out in this period of Hell-consciousness. Perhaps many an initiate

whose moral strength has not been adequate, has become a destroyer of human freedom, a traitor, a tyrant, a dictator, using his intelligence and will selfishly and harmfully.

HPB writes of the "God-slandering dogma of hell and eternal damnation" as something that has concealed from humanity the fact that there were "no fiends, no dark demons in the Universe before man's own appearance on this, and probably, other Earths." Yet it is a "Law in Nature that implants in man as well as in every other beast a passionate, inherent, instinctive desire for freedom and self-guidance." Man knows deep within himself that he must become a *master* in this world, a positive, creative agent, rather than a negative, angelic being like a puppet on the end of a string. Milton has the Fallen One say "Better to reign in Hell than serve in Heaven." And that is exactly what the process of evolution by initiation involves, the initiate must "reign in hell" or master the hell-consciousness of dualism, before he finally wins his ultimate freedom, the Monadic will which destroys both the casual body and the personality and retains only the creative skills learned by the soul in its long apprenticeship in the art of personality; for the Monad creates its maya-virupa for service in the world of men as the end result of the soul's long experience in personality building.

What began in the long experience between the first and second initiations as the first fumbling attempts at the building of the antahkarana, ends at long last in the perfect freedom of the Monad to come and go at will along the Path of the Antahkarana, from Shamballa to the schools, the market places, the parliaments of man, to guide and enlighten and strengthen the aspirants who in their turn are setting out on the long road of discipleship.

Analogies

Soul is electricity — the power to work the machine
Mind is yarn
Brain is the loom
Thoughts are the shuttles
Will starts the machine
Action in daily life is the fabric produced
Love produces the colors and patterns.

Mary K. Hendy

Sword Of Discrimination

With an unseen, yet blazing Sword of Power,
The Solar Angel of our beings
Wields a lordly transformation:
Dividing the temporal from the Eternal,
Unreal from the Real, discord from harmony
The gracious and compassionate from the unkind, unloving.
The universal principles of cosmic Order
From the passing pageantry of sense illusions.
Our mortal glamour from our immortal Splendor.

A long persistent battle, yet one of increasing victory.
A mighty challenge, yet ascendent and majestic triumph.
A gathered Realization, for every slightest overcoming
Through mystic alchemy of Spirit, becomes a portion
Of the great Overcoming which is forever builded
In the glowing temple of our Homeland, the Eternal.

Ruth Harwood

Conservation of Energy — increased inner work will produce greater magnetic radiation but less physical plane activity.

Work not under strain or effort; ease and effortlessness in your daily relations.

Drive and pressure hinder your service.

Handle what you have to do through meditation — this is for you the path of Wisdom.

Help the chelas in your own environment.

The Tibetan

"I stand in light, the One Who can observe.
The distant, wandering one, who is my little self, I call to me.
Between the Pillars of the Way, I pass. I leave these twain on either hand.
The Middle Way leads to a bridge and on that bridge I stand.
And on that bridge I meet my Self.
And thus the two are one and harmony is now established."

Discipleship in the New Age—The Tibetan

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BY ALICE A. BAILEY

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The problem of the ending of world glamour is dealt with in Section III of the book. The significance of the world wars in relation to this problem is touched upon. — *(See Article pp 111 to 117)*

The final section of the book deals with the technique of Fusion. This is the achieving of the completed process of the control of the personality by the soul. On the world stage it is the victory of the Angel of the Presence, a victory which is certain in the end, but which must be won by the efforts of humanity.

Glamour — A World Problem — pp. 272, price $3.50

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